

AN OLD TIME PREACHER.

How Jonathan Edwards Held His
New England Congregation Sus-
pended Over Perdition.

Thirteen Hours Each Day Devoted
to Study, Curtailing Sleep
and Little Recreation.

An Old Fashioned Fire and Brimstone
Sermon to Our Ancestors—Very
Few Would be Saved.

Edwards was twenty-four years old when, in 1727, he was ordained at Northampton as the colleague of his grandfather, Solomon Stoddard. His personal appearance at the time is thus described by his latest biographer, Professor A. V. G. Allen: "He was tall, being upward of six feet in height, with a slender form and of great seriousness and gravity of manner. His face was of a feminine cast, implying at once a capacity for both sweetness and severity—the Johannine type of countenance, we should say, just as his spirit is that of St. John rather than that of Peter and Paul." The biographer goes on to tell us that the life which Edwards "laid out for himself, according to the ministerial standards of the day, was the life of a student who would not allow his time to be frittered away in useless employments." A preacher's function in his judgment, was that of a prophet, not of a parochial inspector. "He visited the people in cases only of necessity. Thirteen hours of study daily he said to have been his rule. His custom at first was to write two sermons every week, one of which was delivered on Sunday, the other at the weekly evening lecture. [At this time his colleague, Mr. Stoddard, preached once on Sunday.] In his only diversion, his solitary habit of writing his sermons in the early days of his ministry. His unpublished manuscripts show that he must have abandoned this practice, however, in later years, substituting plans or outlines carefully prepared.

He was not, therefore, a mere reader of sermons. Yet on special occasions his sermons were written in full. The tradition in regard to the sermon at Enfield (we shall refer later on to this terrible discourse) makes it to have been read very closely from the manuscript. His manner in the pulpit is described as exceedingly quiet, with little or no gesture; a voice not loud, but distinct and penetrating. He could not have been called a popular preacher, but his sermons are still profoundly interesting, whereas Whitefield's are unreadable. The sketch of Edwards' personality concludes with some details which exemplify his incessant self-scrutiny and his rigorous asceticism. "In his only diversion, his solitary rides and walks, he carried his thoughts with him, generally also pen and ink, having fixed beforehand the subject for his meditations. Returning from his rides he would bring with him various articles and mementoes, such as small pieces of paper pinned to his coat, and on going to his study write out the reflections associated with them. His life was one of protracted, intense application, living by rule in regard to food, curtailing sleep, with little recreation, and governed by the purpose of never indulging any weak desire for rest."

One man has recorded that as he listened to Edwards when discoursing of the day of judgment he fully anticipated that the dreadful day would begin when the sermon should come to an end. Then follows the memorable account left by an ear and eye witness to the effect of the sermon preached at Enfield, Conn., in July, 1741—a sermon which, in the words of the biographer, "if New England had forgiven, it has never been able to forget." The title was, "Sinners in the Hands of an Angry God," and the impression made by it was "as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of distress and agony. Amid their sobs and outcries the preacher pauses, bidding them to be quiet in order that he might be heard." The discourse was one constant stream of impression against sinful humanity, and it ended with these words: "If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery what an awful thing it would be to think of! If we knew who it was, what an awful sight it would be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many, it is likely, will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons who now sit here in some seats of this meeting house, in health and quiet and secure, should be there before tomorrow morning."

Evidence is not lacking that these impressive sermons, repeated as they were frequently during twenty-three years, proved intolerably oppressive to Edwards' parishioners. One can understand, for instance, the feeling of relief and satisfaction with which, when Edwards was absent at Leicester, the people of Northampton are said to have listened to a Mr. Buell, who temporarily occupied the pulpit. It is probable, however, that had the causes of offense been limited to the inexorable and appalling tenor of the pastor's discourses the revolt of the parish would not have been sanctioned by the ecclesiastical council, which, when the struggle came in 1750, only dissolved the pastoral relation by a majority of one. On other grounds Edwards had rendered himself obnoxious to his parish and to the influential members of the Congregational body throughout the colony. Chief among these was his persistent defense of revivalism, and the resultant distinction between converted and non-converted, which, although at first countenanced and even encouraged by Massachusetts Congregationalists, was ultimately condemned and repressed.

We have become, indeed, so used to consider Edwards as distinctively a theologian that most of us lose sight of his relation of authority to the idea of revivals, which, although Fox and Barclay had propounded it to Quakers, was first planted by the Puritan preacher of Northampton among orthodox Calvinists, from whom it passed to Methodism. Not Whitefield, but Edwards was the great original revivalist. It was the latter who started in 1735 in his own parish the so-called Great Awakening, which in a few years extended to 150 towns. With this remarkable movement we are concerned only as it affected Edwards' career. Let it suffice to say that between 1742 and 1746 the abuses engendered by the extravagant assertion or misapplication of the revival principle not only destroyed the peace, but threatened the life of the New England churches. To the reaction produced by these evils has sometimes been attributed the subsequent slumber of American Congregationalism for nearly seventy years. Against this reaction, which, led by Dr. Chauncy and supported by the colleges of Cambridge and New Haven, was triumphant, Edwards set his face, and his resistance, although futile, left many of his fellow ministers irritated and estranged. He also increased the number of his enemies by the rigorous position which he took in regard to the qualifications for full communion. It appears that not only at Northampton, but very generally among the surrounding churches, as well as else-

where throughout New England, a custom had obtained—it had been introduced by Edwards' grandfather, Solomon Stoddard—of admitting baptized persons to the Lord's Supper not only without their making a credible profession of Christian experience, but even when they avowed themselves destitute of any working of divine grace within them.

THE COPPER MARKET.

The Weekly Report of the Situation—The Home and Foreign Markets.

Bradstreet: Copper is moving in consumption more freely than at any time since the French operators went to sea. On the basis of eleven cents per pound. On ingot, buyers do not hesitate to supply their needs fully.

Some enthusiasts are predicting an early advance in the market, but on what ground, in view of the large amount in store, is not evident. The London market is on the whole firm. The copper mining shares are inactive at Boston, and there has been no feature in prices beyond a sudden rise in Tamarack on account of excellent dividend prospects.

Engineering and Mining Journal: The market has been very steady in tone during the past week and nothing has transpired to interfere with the more hopeful feeling now generally held regarding the future. On the other hand, the demand for casting copper has also become brisker and it is reported that some of the largest smelters of the casting brands are now out of the market, having disposed of their entire production for early delivery. The quotations for Lake remain unaltered at 11c. with 10c. 10 1/2c. for casting qualities.

From Europe the latest advices to hand are that the speculative market in London for Chili bars and G. M. B.'s has lately been a little quieter, and prices for these descriptions have eased off a little, the closing quotations to-day being £42 10s. 6d. spot, and £42 2s. 6d. three months, with business very limited.

Furnace material continues to be offered in large quantities, and during the past week a total of about 2,500 tons of Anaconda matte was sold at 8s. 3d. in Liverpool, at which figure more is obtainable. In the supreme court in New York this week an attachment was granted in this state against the property of the Societe Industrielle et Commerciale des Metaux, a French corporation, in a suit by the Orford Copper company, which claims \$250,000 for non-fulfillment of a contract by which the defendants agreed to deliver 1,000,000 pounds of copper for refining, but the plaintiffs claim that they only received 629,557 pounds.

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